

[FROM THE NEW ENGLANDER, FOR JANUARY, 1874.]

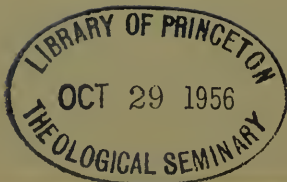
ARMENIA AND THE ARMENIANS.

BY REV. T. C. TROWBRIDGE,

MARASH, TURKEY.

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As all nations are affected to some extent by the climate, soil, and other physical circumstances by which they are surrounded, some notice of the geography of Ancient Armenia becomes necessary in order to a proper understanding of the Armenian race.

The boundaries of Armenia have changed so often that it is now somewhat difficult to define them; the most accurate description appears to be that of Saint Martin in his "*Mémoires sur L'Armenié.*" According to this author, Armenia Major was bounded on the north by Georgia and the Caucassian Mountains; on the south by a line which would pass through Diarbekir, at about 38° north latitude; on the west by the western Euphrates; and on the east by the Caspian Sea. The Greek geographers frequently mention *Armenia Minor*, which lay to the west and south of Armenia Major and included portions of *Northern Syria*, *Cilicia*, and *Karamania*. Oorfa on the east and Cesarea on the west belonged to Armenia Minor. The original home, however, of the Armenians was *Armenia Major*. The elevation of this portion of the earth's surface

above the nearest seas is shown by the fact that several large rivers take their rise in Ancient Armenia; among these are the Kizil Irmak, the ancient Halys, which flows west and north into the Black Sea; the Aras (Araxes), which flows east into the Caspian; the Tigris and Euphrates, which flow southeast into the Persian Gulf. Lake Van, which may be taken as a central point of Ancient Armenia, is more than 4,000 feet above the Black Sea. Armenia has ever been celebrated for its cold and healthy climate, its pure water, its rich pasture lands, its fertile valleys and plains, and lofty mountains. The winters are long and severe; the summers short and pleasant; flowers abound during the months of June and July; the atmosphere is very clear and light; the heavens, at night, shine with the greatest splendor. Altogether the physical aspects of the country are well fitted to make it the home of a hardy, liberty-loving race. At present the country has a barren appearance; the villages are squalid; only a small portion of the soil is cultivated; the inhabitants have long been oppressed by Turks and Kurds; yet, notwithstanding all these disadvantages, there is a certain indescribable charm about the physical nature of the country, which may, to some extent at least, account for the passionate attachment which all Armenians have for the home of their race. It is worthy of notice, however, that Armenia has ever been at the confluence of several great empires; in ancient times, Persia was on the east and the Roman Empire on the west; in more modern times, the Saracens and Turks have been on the south and Russia on the north. These empires have not only contended fiercely for the possession of Armenia but when marching their troops against each other have crossed and recrossed her territory and have fought many bloody battles on her soil. This was especially true when the Romans were contending with the Persians. In this respect, the geographical position of Armenia was a great obstacle to the permanence of the Armenian kingdom.

The origin of the Armenian race is lost in the obscurity of the past, yet there are many reasons for believing what all Armenians claim, that their race is one of the oldest in the world. One of the names which the Armenians give to their country is *Askhanzean*; this is derived plainly from *Askenaz*, who was the

brother of *Togarmah* and the son of *Gomer*. Another name which they themselves give to their country is *Doon Torkomah*, the "House of Torkomah" or *Togarmah*. St. Martin well says (vol. i, p. 254), "If we fix our attention on the names of the people who are mentioned in Jer. li, 27, it seems very probable that the posterity of *Askenaz* inhabited a portion of Armenia."

These statements are confirmed by the traditions of the people. We have frequently asked uneducated Armenians, in the villages in Armenia, who was their great ancestor, and the immediate reply has always been "Turkom," which is but another form of *Togarmah*. Without entering more fully into the subject, we may say in general that there seems no reason to doubt that the Armenians have occupied Armenia ever since the nations were dispersed over the face of the earth, and that they retain, to a great extent, the early characteristics of the race. This is not more remarkable in their case than in the case of the Nestorians, the Kurds, or the Arabs. The Kurds have undoubtedly the same characteristics which they had when Xenophon marched through their country on his retreat from Mesopotamia more than 2,000 years ago. Strabo tells us that the horses of Armenia were held in high esteem (xi, 529), and the prophet Ezekiel says (chap. xxvii, 14) that the people of *Togarmah* (Armenia) traded with *Tyre* in horses and mules. Herodotus (Book i, 194) describes the manner in which the people of Armenia descended the Tigris on rafts to Babylon. Another proof of the antiquity of the race may be found in their language; but upon this we will not dwell.

It may be thought that we have spoken at too great length in regard to the origin of the Armenian race; the subject, however, is not only interesting in itself but it helps to illustrate the character of the people. It surely is worthy of note that, amid all the revolutions of the eastern world, they have preserved their existence as a people and have retained their national characteristics, and form to-day one of the links that connect the immediate present with the remote past of human history.

In physical structure the Armenians are of medium height, squarely built, complexions rather dark, hair a glossy black, dark and beautiful eyes, their frames firmly knit so that they

are capable of a great amount of physical labor. Many of the men have great strength. The marriage relation is guarded with the greatest sanctity; illegitimate births are almost unknown among the Armenians; marriage ties are seldom broken or marriage vows violated; for many centuries intermarriages of relations have been prohibited both by law and custom. These causes, combined with a bracing climate, have produced a people remarkable for health and physical strength. Many of the females of the higher classes, especially in youth, are very beautiful.

The Armenians have a high degree of mental capacity; this is shown in their ready mastery of the details of business; in the rapid progress they make in study whenever the opportunity is presented to them; their young men generally take a high stand in scholarship when admitted into the schools and colleges of Europe and America. Though fond of pleasantries, as a rule they are sober, thoughtful, somewhat suspicious and jealous of each other, but all animated by a true national pride which often degenerates into national vanity and conceit. They are strong and tender in their attachments, while, under the hard discipline of the Turks, they have learned to suppress their feelings of hatred and dislike to a remarkable degree. They have a sincere reverence for the aged, and delight in recounting the deeds of the great heroes of their race. In comparing them, in respect to their mental characteristics, with the civilized nations of the west, we should remember their history, a history which, for several hundred years, has been one sad tale of oppression and sorrow. If we bear this in mind we shall wonder at the great amount of mental life and activity now existing among this interesting people. They enjoy social life to a greater degree probably than any other race in Turkey; their habits are simple, the family relation is maintained with religious sacredness; the great masses of the Armenians, in the interior of the country, are poor and obliged to earn their support by hard labor; but they are industrious, frugal, temperate, and virtuous. Of course, exceptions to all these statements may be found; we speak, however, not of the few exceptions, but of the great mass of the people. If we turn to the religious history of the Armenians, we shall find it one of peculiar inter-

est. It is difficult now to ascertain the precise form of their religion previous to their conversion to Christianity. According to St. Martin (vol. i, p. 305), the Armenians who preceded Tiradates had a religion which was the same as that of the *Parthians*, a mixture of the opinions of *Zoroaster*, somewhat changed, with the worship of Greek divinities and with certain superstitions brought in from *Scythia*. "The gods whom the Armenians regarded as most powerful were *Aramazt*, the same as *Ormuzd* of the Persians and Jupiter of the Greeks; the goddess *Anahid* or *Venus* and *Mihir* or *Mithra*." That they were idolaters is admitted by all, but what was the precise form of their idolatry is not well understood. This much is certain, that the nation never returned to idolatry after it had once embraced Christianity. No greater insult can now be offered to an Armenian than to call him a "Karabasht" or "Pütparest," i. e., a worshipper of idols.

Christianity was known in the country in the second century, but did not obtain a firm foothold until the beginning of the fourth century.* In 302 *Tiradates* an Armenian king, the last of the *Arsacidæ*, and many Armenian nobles were baptized by *Gregory the Illuminator*.† Mr. Gibbon says (vol. ii, p. 275),

* There was a Christian church at *Edessa*, the ancient *Ur* and the modern *Oorfa*, as early as 202 A. D., and this church was probably *Armenian*. In 170 the symbols of *Baal* had disappeared from the coins of *Abgar*, the Armenian king of *Edessa*, and the cross was substituted in their stead.

† The following appear to be the well authenticated facts in respect to this eminent Reformer. He was born at *Vagharchhabed*, the ancient capital of Armenia, in 257 A. D. and died about 332. He was the son of *Anag*, a prince of the royal family of *Arsacidæ*. *Anag* had assassinated *Chosroes I*, king of Armenia, and was therefore put to death with all his family except *Gregory*, who was then two years of age. He was taken to *Cesarea*, in *Cappadocia*, by a Christian nurse. On becoming of age he married a Christian woman, but after three years they separated by mutual consent, as he wished to devote himself to an ecclesiastical life. He went to Rome, and without disclosing his religion or his parentage he joined *Tiradates II*, the king of Armenia, who was then in Rome. *Gregory* accompanied *Tiradates* to Armenia; there he refused to sacrifice to idols, and was cast into a dungeon near *Antaxala*; here he remained fourteen years; at the end of this time the king became a Christian and received baptism at the hands of *Gregory*. *Gregory* afterwards went to *Cesarea* and was made *Metropolitan* of Armenia; he then returned and preached the Gospel both east and west of the *Euphrates*, destroyed many idol temples and built many Christian churches. Having made his son *Aristarchus* his successor, he withdrew from public life.

“The renowned *Tiradates*, the hero of the East, may dispute with Constantine the honor of being the first sovereign who embraced the Christian religion.”* And Dean Milman adds, “St. Martin has likewise clearly shown that Armenia was the first *nation* that embraced Christianity.” There seems no reason to doubt that the Armenian Church for several centuries was thoroughly orthodox and evangelical; so late as the twelfth century the Armenians were not reconciled to the sight of images; in theology they were *Augustinian*; they adopted the *Apostolic*, the *Nicene*, and the *Athanasian* creeds. In the sixth century, a majority of the church accepted monophysitical views; at that time the following may be said to have been the doctrinal position of the Armenian Church; the majority at least held that the human nature of Christ was absorbed in the divine; that the Holy Ghost proceeded from the Father alone, in this respect differing from the Latin and agreeing with the Greek Church; that man is redeemed from original sin by the sacrifice of Christ, and this redemption is *appropriated* by *baptism*; that redemption from *actual* sin is secured by penance and auricular confession; they hold the seven Sacraments of the Roman Church, the mediation of the Saints, the doctrine of transubstantiation. They give the communion in both kinds to the common people; deny the doctrine of purgatorial penance, yet think that prayers for the dead will help the departed. The Armenians rejected the authority of the Council of Chalcedon in 536 and renounced all connection with the Greek Church. In 1145 the Armenians were for a short time connected with Rome; in 1323 a portion of the church united with

* Tiradates was the son of *Chosroes*; when an infant his father was assassinated; he was saved by his friends and educated under the auspices of the Roman emperors. Armenia was then in the hands of the *Persians*. In the third year of Diocletian, or A. D. 287, Tiradates was restored to the throne of Armenia by the Romans; he was received with great joy by the Armenian people. He became a Christian in 302 and was baptized by Gregory the Illuminator. In a few years he was expelled a second time from his kingdom by the Persians. He took refuge in the court of the Roman emperor. Diocletian resolved to support him; he came to Antioch, and the decisive battle was fought east of the Euphrates on the plain of *Carrhæ*; the Romans were defeated, but were subsequently victorious under *Galerius*, who confirmed Tiradates in his authority. “He died at length,” says Gibbon, “after a reign of fifty-six years, and the fortune of the Armenian monarchy expired with him.”

Rome, and again in 1441 there was another attempt at a union of Armenians and Jacobites with Rome. With these slight exceptions, the Armenians have kept themselves resolutely independent of both the Greek and Latin Churches. At the present time there may be 500,000 Roman Catholic Armenians out of a population of about 3,000,000. The Roman Catholic Armenians are wealthy and influential; they are found mostly in the large cities, as *Constantinople, Smyrna, Aleppo, Erzroom,* and *Adrianople*. The Roman Catholic Armenians are restless under the Papal authority; of late years very serious divisions have existed among them, that have called for the active interference of the Turkish Government.

One feature in the religious history of the Armenians is worthy of special notice; we refer to their profound reverence for the Word of God. The Bible was translated into their language in the fifth century. As Armenian scholars did not know Hebrew, the translation was made from the *Septuagint*; so well was the work done, however, that some biblical scholars have called the Armenian Bible the *Queen of the Versions*. This ancient version of the Scriptures has doubtless been the instrument in preserving whatever of Christian life has remained among the Armenians; certain it is that they have the most sincere regard for God's Word, and have ever held fast to the idea that every man is at liberty to read and understand that Word for himself.

Besides the Bible they have an extensive Liturgy in the ancient language; this Liturgy was prepared at an early day and is still used in all Armenian churches.* Many of the Armeni-

* Those who are anxious to pursue this subject will be interested in a pamphlet prepared by the eminent linguist, the *Rev. S. C. Malan, M. A.*, and published in London by *David Nutt*, 270 Strand, 1870. It is entitled, "*The Divine Liturgy of the Armenian Church, of St. Gregory the Illuminator*;" translated from the Armenian; with an introduction and notes. From this pamphlet we quote the following prayer, as a specimen of the ancient prayers of the Armenian Church. This is a prayer to the Holy Ghost, and is to be offered by the ecclesiastic who officiates at the communion service.

"O Almighty, beneficent God of all things and Lover of men, Creator of things visible and invisible, Saviour and Preserver, Protector and Giver of Peace, Mighty Spirit of the Father, we entreat Thee with open arms, with humble, earnest prayer, in Thine awful presence. We draw nigh in great fear and trembling, in order to offer this reasonable sacrifice; first to thine unsearchable power, being, as Thou

nian prayers in the ancient language are not only very evangelical in sentiment, but very beautiful in style. The chants also of the ancient church are greatly admired by all Armenians. The national acceptance of Christianity by the Armenian people was followed by many bitter and bloody contests, in which the Christian party was generally supported by the Roman and the pagan party by the Persian power. At the beginning of the sixth century the greater part of Armenia had come under the Persian yoke; the Persian kings found Christianity so firmly rooted among the people that they were compelled at last to allow to the Armenians the free exercise of their religion. In the minds of most Armenians the period of these earnest contests for the "faith once delivered to the Saints" is the brightest epoch in their whole history. We could not expect that the Armenian Church would escape the general darkness and corruption of the Middle Ages; it may be fairly claimed, however, that she emerged from that darkness less corrupt than the great mass of the Greek and Latin Churches. At the beginning of the present century her condition may be described generally as one of *ignorance*; with minor exceptions her doc-

art, equal in throne, in glory, and in creative energy, with the unchangeable Majesty of the Father; and Searcher as thou art also of the hidden, deep counsels of the Almighty Father of Emmanuel, who sent Thee, He who is Saviour, Verifier, and Creator of all things. Through Thee was made known to us the threefold personality in one essence of the Godhead; of which Three Persons Thou art known as one and incomprehensible. By Thee and through Thee did the first race of the patriarchal house, called seers, declare aloud and clearly the things past and to come. The Spirit of God announced Thee to Moses, even Thee, whose moving on the surface of the waters, as an energy which no one can restrain, and by thy solemn going to and fro while brooding over them, and under thy sheltering wings fondly calling new beings into life, didst foreshadow the mystery wrought at Holy Baptism; who after this pattern, and ere the vault of the firmament above was spread on high, like a veil, didst, as Absolute Ruler, create the complete natures of all beings that are, from all things that are not. In thy creating power shall all men by Thee be renewed at the Resurrection, at the last day of this existence, but the first of heavenly life. Thee also did the Father's firstborn son, Thy fellow and of the same essence with the Father, in one likeness obey Thee with oneness of will, as of the same substance as his Mighty Father; He declared that blasphemy against Thee should never be forgiven, thus cutting short the railing accusations of Thine impious gainsayers, while He, the just and innocent Creator of all, forgave his accusers; He, who for our sins was betrayed to death and rose again for our justification. Unto him be glory through Thee, unto Thee praise, blessing with the Father Almighty, for ever and ever; Amen."

trinal position might have been called Orthodox, while the morals of both priests and people were certainly not as bad as those of other professedly Christian nations both in the East and on the continent of Europe. The church seemed ready for a Reformation; little did its leaders anticipate that those who should sound the first notes of that reformation would come from a land beyond the seas and oceans, a land whose very existence was unknown to Europe for a thousand years after the baptism of the first Armenian king! so wonderful are the shiftings and changes in the great drama of the world's history.

The first American missionaries to Palestine were sent out by the American Board of Commissioners for Foreign Missions in the year 1821-2. When at Jerusalem their attention was arrested by a class of pilgrims of whom they had not before heard. "Who are these good looking men," they asked, "with black hair and dark eyes and with such thoughtful, intelligent faces?" The reply to this question was the seed corn that has since multiplied into the rich harvests now ready throughout all Turkey for the Christian reaper. We shall state, in the briefest possible manner, the results of the operations of the American Board of Commissioners for Foreign Missions among the Armenians.

In the year 1831 the Rev. Wm. Goodell and wife took up their residence at Constantinople as the first missionaries to the Armenians; they were soon followed by *Schauffter, Dwight, Riggs, Schneider, Powers, Ladd, Benjamin, Hamlin* and others. Some of these excellent men have fallen asleep; others are still living, actively engaged in the work and witnesses of results which could not have been anticipated when they began their labors. The first great obstacle that met the missionaries was the profound ignorance of the people, and the first question presented to them for solution was, how can this ignorance be removed? How can the people be enlightened in regard to the simple and fundamental doctrines of the religion of which they are so proud? The answer to this question shaped the first and all subsequent efforts of the missionaries. The Bible must be given to the common people; tracts must be distributed, schools must be established, the Gospel must be preached not only to congregations but to men by the way-side, in their homes, in the khans; men must be invited to visit the missionaries, the

truth must be pressed home in private conversation ; religious newspapers must be published ; a Christian literature must be created ; men must be trained for the ministry. At the end of the first ten years no evangelical church had been formed, no separate civil community of Protestants had been organized, but many Armenians had become convinced of the errors of their church. Some of these had been driven from their homes into exile ; at *Constantinople, Nicomedia, Brusa, Trebizond, Erzroom* and other places men had been aroused to seek after the truth ; fourteen missionaries and their wives had joined the mission ; Mr. Hamlin had begun that work of education in Turkey to which he has devoted his life. In 1841, after ten years of missionary labor, the state of the Armenian mind may be described as in a *ferment* ; the opposition of the ecclesiastics was strong and bitter ; persecution only awakened a new interest and stirred up greater enquiry.

If we pass over another ten years to 1851, we find that the current of new ideas has become broader, deeper, more irresistible in its course. The battle for religious liberty in Turkey has been fought and won ; the death-penalty for apostasy from the Mohammedan religion is forever abolished by a Royal Firman ; eight evangelical churches have been organized among the Armenians, and the Gospel has been preached throughout *Bithynia*, in ancient *Armenia*, in *Cilicia*, in *Mesopotamia*, and *Kûrdistan*. The Press has begun to pour forth its flood of light ; the number of missionaries has increased to twenty-four ; a Female Seminary has been established at Constantinople ; the missionaries have begun to ordain native pastors over the churches ; the Protestants have begun to receive civil protection from the Turkish Government, though not yet recognized as a separate Christian community. The translation of the Scriptures is going forward prosperously ; hymns are prepared and sung in many languages. Passing over another period of ten years to 1861, we find that missionaries are living and working throughout the whole of Asia Minor, at *Nicomedia, Brusa, Smyrna, Trebizond, Erzroom, Sivas, Tocat, Harpoot, Arabkir, Marash, Oorja, Aintab, Antioch*, and *Adana*. We find that the one mission to the Armenians has expanded into the three missions of *Western, Eastern, and Central Turkey*. We find that forty-two

churches have been organized, that one hundred and nine common schools have been established, that forty-six men have been trained for the ministry, of whom ten have been ordained as pastors of churches; that the entire Bible has been translated and published in both the Armenian and the Armeno-Turkish languages; that Theological Schools for the education of young men for the ministry have been established at *Aintab* and *Harpoot* as well as at *Constantinople*. We find that the policy of *self-support* has been inaugurated in all parts of the country, and that the evangelical churches and communities begin nobly to bear their share in the work of evangelizing the empire. The number of missionaries has increased to forty-four; the newly organized churches begin to think of forming ecclesiastical associations or "*Unions*," that they may work together for the common cause. Hundreds of women have learned to read the Bible intelligently for themselves; a Female Seminary has been established at *Aintab* in Central Turkey; public opinion begins to favor and demand the elevation and education of women. Missionaries have established themselves in the very heart of *Kürdistan*; others have faced death itself at the hands of the robbers of the Taurus Mountains. In 1861 the contest has become a pitched battle in which the native Protestants, led by missionaries, native pastors, preachers, and teachers, boldly attack the enemy everywhere. The principal weapon is "the sword of the Spirit;" it appears more and more evident that the whole Armenian nation is becoming enlightened, at least intellectually, and that the real work of reformation is going on *outside* of the Protestant churches and communities.

If we pass over another period of ten years, to the end of 1871, we find that there are *seventy-six* evangelical churches among the Armenians, with *four thousand and thirty-two church-members*; that there are *five* ordained native pastors, and *fifty-six* educated licensed preachers; that 222 common schools contain 5,080 scholars, and that the number of registered Protestants has increased to 19,471; that there are 202 places where the gospel is regularly preached, and that 28 Sabbath schools are attended each Sabbath by over 8,000 persons. We find that during this ten years, from 1861 to 1871, 305,700 copies of the Bible and portions of the Bible have been sold in Turkey

for nearly \$90,000 in gold. We find that the whole number of bound volumes issued from the press from the time of its first establishment is 711,700, besides all the books and tracts published in the languages of Turkey by the Bible and Tract Societies of England and America. We find four schools for the training of young men for the ministry at *Marsovan, Harpoot, Mardin, and Marash*; that there are eleven well organized schools exclusively for the education of girls under the care of ladies from America, and that in these schools several hundred Armenian girls are fitting themselves to exert a silent but mighty influence in the work of reformation.*

Stated in their baldest form, these are some of the results of the operations of the American Board among the Armenians. To our minds these facts are very suggestive; they show that the Armenians were prepared for reformation and were quick to appreciate the advantages placed within their reach by the missionaries; and the same facts give us hope for the future.

Much is said just now about working for the *permanent* races. Here is a race that can trace back its history as far as history goes, and that appears to have a noble future before it. The geographical position of this race is such as to give it the widest possible influence in *Turkey, Persia, and Russia*. The dangers that threaten the Armenians in the future are internal rather than external; unity of action in securing the results of their newly-acquired freedom and intelligence ^{is} essential to their prosperity, yet they seem slow to realize this fact. The wealthy and influential Armenians at Constantinople seem jealous of each other and quite unwilling to act together for the national good. In other parts of the country there seems among the Protestants to be quite a disposition to break away from the leadership of the American missionaries. It would be foolish to claim that those missionaries have made no mistakes; no one can assert for them that they are all men of the profoundest wisdom and of the gentlest manners; the campaign in which those missionaries have, for forty-two years, been

* No one can become acquainted with the recent religious history of the Oriental churches without examining the exhaustive work of the Rev. Rufus Anderson, D.D., entitled "*Republication of the Gospel in Bible Lands*," or "*Missions to the Oriental Churches*." Congregational Board of Publication, 1873.

engaged, has taxed heavily the patience, the endurance, the tempers of the officers in command. Taking a broad view of the results of the campaign, the officers have no reason to be ashamed of their record. Much, however, remains to be done; the battles are not all fought; in fact, the great contest with the giant system of Mohammed has only begun. In the great battle of the future the evangelical Armenian churches ought to be in the very front. Will they be? Much will depend on the training which they receive, but more on the spirit which actuates them. If our words could reach all the parties concerned, we would urge the missionaries among the Armenians to give to the native *pastors, preachers, and teachers* the most thorough training possible; they are to be the leaders in the work of evangelizing Turkey; the native churches are beginning to demand well-educated ministers; many of the native pastors themselves feel that they are but poorly qualified for their work; it seems morally certain that if this demand for a more thoroughly trained ministry is not met by the American missionaries, the native churches will apply to other sources for aid. Do not the real interests of the reformation in Turkey require that this movement in the direction of a higher education be guided and kept under the control of the practical sense of Americans? We are glad to know that many Armenian youth are pursuing their studies in the Robert College at Constantinople, and that the missionaries and the officers of the American Board are aiding the evangelical churches in Central Turkey to establish a first-class college at *Aintab*.*

* We cannot forbear quoting the following recommendation of the proposed college at Aintab. It is from the Rev. Cyrus Hamlin, D.D, President of Robert College at Constantinople. No man is better qualified to speak on such a subject than Dr. Hamlin.

Constantinople, Sept. 1, 1872.

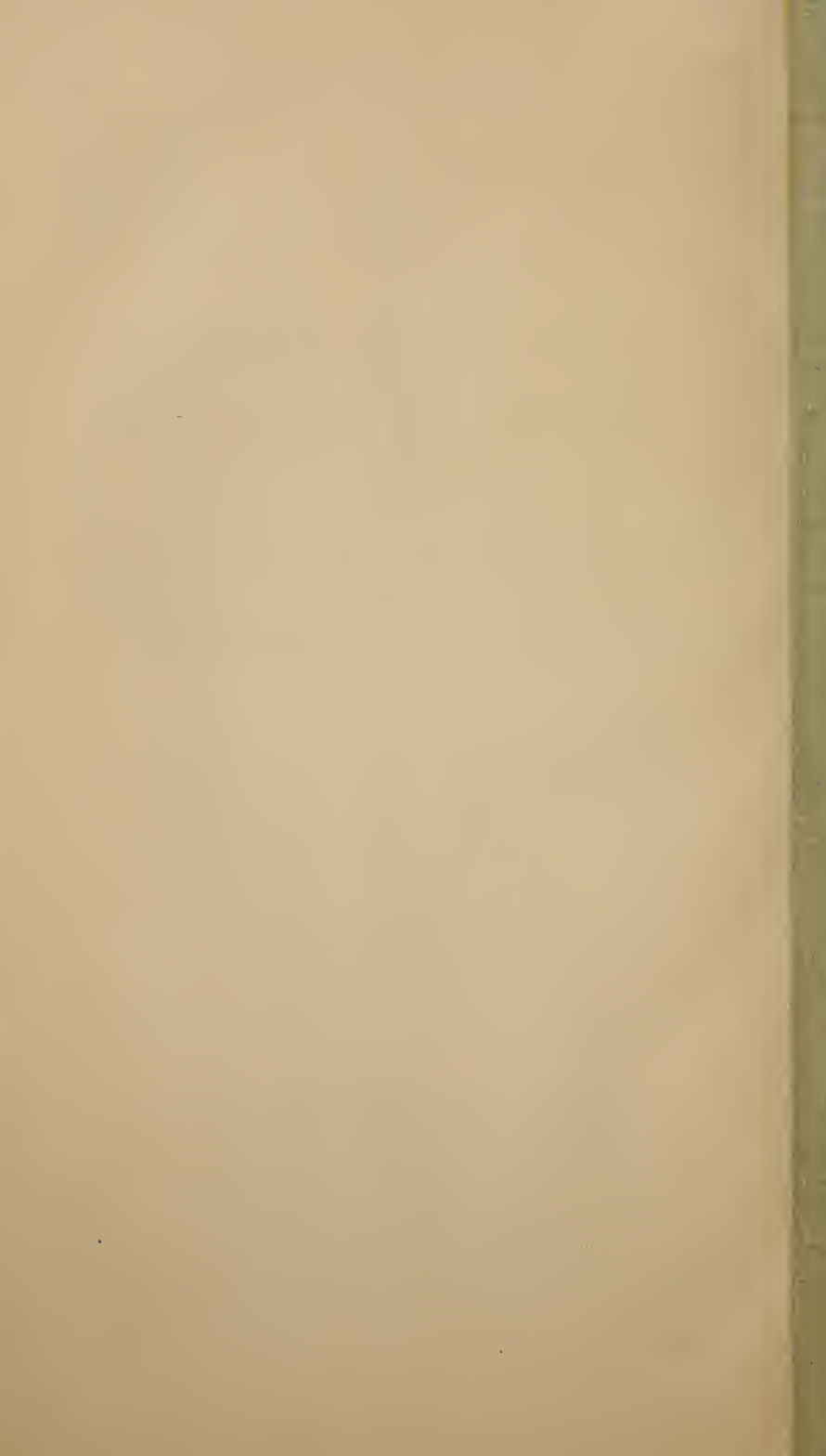
“The present is the era of education in the Turkish Empire. After the conquest of Constantinople there was a long period in which Turkish fanaticism, not without some excellencies of administration, bore sway; then followed a still longer period of decay and death. The missionaries came in at the right moment to commence their work. The Greek revolution had given a rude arousing shock to the empire. European modes of warfare must be learned. Four centuries before, Turkey had taught Europe the art of war, Europe must now teach her; the steamboat also appeared in Turkish waters. The dense stolid mass of ignorance and self-conceit was riven here and there. The missionaries gave to the empire common schools,

We would urge the Armenians themselves to remember that, notwithstanding all their real or supposed defects, the best and most thoroughly tried friends of the Armenian race are the American missionaries; the dust of many of those missionaries is now mingling with the dust of the ancestors of the Armenian people. Many an American mother has buried her loved children in the sacred soil of Armenia. Ethnologically the Armenians and the Americans are second cousins; they ought to regard each other with mutual respect, to love each other, and to labor for each other's good. Considering what has been accomplished for the Armenians by their transatlantic cousins, especially by such men as *Hamlin, Riggs, Dwight, Schneider, Pratt*, and others, it ill becomes that interesting people to attempt to disparage or belittle the work of the American missionaries in Turkey. The reformation of the Turkish Empire is one of the great enterprises of modern times; those in charge of this enterprise cannot afford to waste their time and spend their strength in contending with each other. Those Christian friends in England and America who seem disposed to encourage distrust and jealousy in the minds of native pastors and preachers towards the missionaries, can hardly realize what a vital blow they are striking at the very life of the whole enterprise. For many centuries the Armenians have been an oppressed people; in lifting them from darkness into the light let us be patient, hopeful, forbearing. We should remember that they are a people justly proud of their antiquity, their native country, and the heroic deeds of their ancestors. Scattered throughout *Turkey, Persia, and Southern Russia*, there can be little doubt that they are to exert an important influence in those countries during the next cen-

with beautiful intelligible school books in the spoken languages; they gave also the Word of God. Attentive observers know how silently, widely, and mightily, these new forces have wrought, where neither missionaries nor their agents have ever been. The intelligence of all these many peoples has been wonderfully aroused. But now another great step has been taken—the people everywhere demand a higher education—the highest that can be had. The history of the College in Central Turkey, now proposed, is proof of this. In great poverty and depression a noble beginning has been made. Those who aid it will throw the transforming power of a high Christian education right into the heart of this great and dark empire. To what nobler purpose can wealth be applied?"

ture. The officers of the American Board of Commissioners for Foreign Missions have shown true wisdom in extending a sympathizing hand to that people in their hour of need. We believe that the name of that Board will be mentioned with heartfelt gratitude by generations yet unborn among the mountains and valleys of Armenia. —

This old yet ever young nation appeals to its brethren beyond the seas in the words of the Macedonian cry: "Come over and help us." Shall they appeal in vain? It will require many years of patient toil for *America* to perfect the reformation of *Armenia*, but the work is well begun and can be accomplished; that reformation has a solid basis in the physical strength, the virtue, the mental ability of the Armenians. Let, then, the youngest of the nations stretch out its hand to the oldest; let the blood of the new world flow into the veins and arteries of the old. Once reformed and educated, why should not the Armenians become the pioneers of a Christian civilization that shall renew the youth of the dead empires of the East?



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